

in the same car with, the gods to (procure us) wealth;
do you ever protect us with blessings.

7. Reciting sacred praise like USAKAS the praiser
(YBiSHAGANA)² proclaims the births of the gods;
assiduous in pious observances, of brilliant radiance, purifying (from sin), he approaches the filter
making a noise (as) a wild boar (makes a noise)
with its foot.³

8. The VKISHAGANAS (walking like) swans,⁴
(alarmed) at the strength (of the foe), have repaired
to the house of sacrifice, to the swift-shooting foe-
despising (*Soma*); the friends sound the flute to
the praiseworthy irresistible *Pavamdna*.
9. He moves rapidly (following) the path of
(him) the much-praised, (other) goers cannot over-
take him (though he is) moving easily; sharp-
horned he displays manifold (radiance); the *JSoma*

¹ Verses 7—9 occur Sama Yeda, II. 4. 2. 1 ; verse 7 also *Hid*.

I. 6. 1. 4. 2.

² *2>evak* more probably refers to *Soma*-

³ Sayana gives another explanation of *vardhah*, "effused on a good (*vara*) day (*ahan*)"—epithet of *Soma* ^ in which case *gadd* is for *padani* and means "the abodes," *i.e.* "the niters."

⁴ SaVana gives another explanation of *Tiamsdsah*, "wounded by the enemy"; his interpretation of *amdt fsatrundm laldt*

trdsitdh santah ^js very improbable, the word
bears its ordinary
meaning, "from the neighbourhood;"
translate "the *Vrishah*-
#fl»0s. have gone from hence to their home.³¹
Grassmann takes
vrishaganah s& an epithet of *hatitedsah*, "sturke
Schar bildend;"
Ludwig follows Sayana.